

# THE KOREAN REPOSITORY.

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## "THE COREAN GOVERNMENT."\*

THE student of Korean history will accord this work a hearty welcome. Within the covers of this large quarto volume of 192 pages, Mr. Wilkinson, whose extensive and exact knowledge of the Chinese language, pre-eminently fitted him for this task, gives us an insight into the Korean Government to be found nowhere else. He has laid everything under contribution and has spared no pains to make it an authentic and faithful record of the events of the past three years. The book is divided into two parts. Part I. explains in a satisfactory and full manner the old system of government and the abuses under it. Part II. treats of the Reorganised Administration and in it we find a lucid presentation of the new system, the reformers proposed to put in place of the old. Mr. Wilkinson's style is clear, judicial and devoid of rhetoric. He is exceedingly careful in his statements and as one reads these pages, he feels that every assertion has been verified and may be received as a fact.

After reading this book one cannot but admire the ambitious spirit of the "reformers." They were seemingly thoroughly acquainted with the deficiencies, or rather abuses of the government, and like all true reforms their radical measures were in quite a few instances a backward rather than a forward step. That is to say, the law as recorded in the Dynastic Institutes, was originally a good one, but it had been abused and the spirit of the original statute was lost in the excrescences that were

\* The Corean Government: Constitutional changes, July 1894 to October 1895. With an appendix on Subsequent Enactments to 30th June 1896. By W. H. Wilkinson, Late H. B. M.'s Acting Consul-General in Korea. Shanghai; Published at the Statistical Department of the Inspectorate General of Customs. pp. 192. Price \$3.00.

permitted to grow over it. We confess that our admiration for the attempts put forth by the men who inaugurated the reforms grew as we read the carefully digested enactments presented by Mr. Wilkinson. And this notwithstanding the fact that our author was never charged with being a violent admirer of the reformers.

The Korean Government, as everybody knows, was modelled largely on that of the Ming Emperors of China (1368—1643). It was patriarchal. The king's power was absolute both in theory and in practise. He was assisted in the administration of affairs by three high officers—the Prime Minister or Minister of the Center and the Senior and Junior or Ministers of the Right and Left respectively. "These three were known collectively as the *Sam Kong*, or 'Three Dukes.'" There were six administrative Boards—Civil Office, Revenue, Ceremonies, War, Punishments and Public Works. Each of the Boards was presided over by a President or *Panso*; a Vice President or *Champan* and these were aided by a number of lower officials. After Korea had made treaties with foreign nations, two new departments were organised—the Home Office and the Foreign Office. The latter was briefly known as the *Oi-ä-mun*, tho the official title was the somewhat elaborate one of "Board for General Control of Diplomatic and Commercial matters."

From the beginning the Home Office tended to draw to itself all administrative power. It had for its President a Cabinet Minister, and one of its Vice-Presidents, in July 1894, on the eve of the changes about to be described, was the notorious Min Yeng Chyun. The latter is a cousin of the Queen, whose family name was Min and he was at that time the most powerful subject in the kingdom. His relatives held a number of lucrative and influential positions, both in the capital and in the provinces, of which they availed themselves to fleece the people. Some check on their rapacity was afforded by the existence of the Tai Won Kun, the king's actual father, who was understood to be opposed to the 'Queen's party,' as the Min clan were often described,

Mr. Wilkinson describes succinctly the nine classes into which officials in the eight provinces were divided. The five fortresses he says were "independent of the provincial government, tho not altogether of the Governor." These fortresses were Song-do, the capital under the last dynasty, Kang-wha, which was made a fortress in 1627; Kwang-ju, 1795; Su-won, 1793; and Chun-chun. Mr. Wilkinson might have added that all of these places were at one time or another like Song-do, seats of royal residence.

The provincial forces were military and naval. The "horse and foot" as the land forces were known had six grades; the naval, five. In 1598 after the expulsion of the Japanese invaders a new post, that of Lord High Admiral was created with head-quarters



in the Kyeng-sang province but who was likewise charged with the defences of the Chul-la and Chung-chong provinces. He came later to be known by the title of "Generalissimo of the Three Provinces." "The appointment was considered one of the most lucrative in the kingdom, its possession for three years, as the Korean saying went, providing a fortune for as many generations."

Our author gives the new information that the navy "originally employed three classes of vessels, the great, the medium, and the galliass, with crews of eighty, sixty, and thirty men respectively. The names were subsequently changed to 'battle-ship,' 'guard-ship,' 'war-ship' with a number of other designations." Some five pages of vol. IV. of "Dynastic Institutes" are taken up with the particulars. The Korean navy for the past 200 years has consisted of a few useless junks and it is the same to-day.

The army and its composition, the appointment of officials with several interesting paragraphs on the civil service and military examinations of which we heard and saw so much in antebellum days; and various institutions more or less modern are mentioned and briefly described.

In the chapter "Abuses under the Old System" we have an able discussion of the grievances inveighed against. These Mr. Wilkinson considers under several classes, as social, fiscal, judicial and administrative. We can in the space allowed us perhaps not do better than limit ourselves to the first of these classes. Under social abuses the reformers dealt with the distinction between the patricians and plebeians; changes in dress, hats, robes, chairs and other insignia; slavery; mountebanks, butchers, couriers, priests and nuns; marriages, and graves. Six pages are devoted to the discussion of these several subjects. A careful and concise statement of the case under discussion is given first and then the relief proposed. Where can you find a clearer and more condensed account of the *yang-ban* than in the following:

The present dynasty found Korean officialdom divided into two *pan*, or companies, that of the east and that of the west, the former comprising the civil and the latter the military officers of the realm. Since the policy of the new rulers was to discourage the military spirit and to conform more closely to the Chinese ideal of the subservience of arms to letters, the *syé-pan* or western company, fell into disrepute; indeed no intermarriage was permitted between its members and those of the eastern. As, however, the kingdom was still served by the military as well as civil officers, the expression *yang-ban* 'the two companies,' passed into the language as a convenient term for officials at large. Officers who had done the state good service were granted lands, the revenues from which would provide for their descendants thro a definite number of generations. A pension of this kind was known as *syéi-rok* or hereditary emolument. Their descendants, thus enriched, acquired thereby the status of *yang-ban*, which began to be used as a courtesy title also for the

sons and grandsons of Ministers of State; thence it was gradually extended to embrace all persons whose ancestors for three generations had held office.

A constant nepotism, fostered by the leading families, brought it about that in course of time appointments under the Crown were almost monopolised by the *yang-ban*, since only here and there a plebeian was to be found wealthy enough to bribe against them. At the same time, thro a perverted idea of the degradation of labor, all patricians were precluded, or considered themselves precluded, from engaging in commerce or in manual work other than husbandry. The *yang-ban*, in short were the drones of the community, for whose support the artisans and traders had to provide \* \* \* \* A curious custom had grown up by which in title deeds to land sold by one of the aristocracy the name of the seller was either omitted or replaced by that of a bond-servant; in no Korean title deed is the name of the *buyer* ever inserted.

To meet the many and increasing evils of this system Resolution 3 was passed, abolishing thenceforward all class distinction. This was confirmed by the oath of the King, that 'men shall be employed for office without regard to origin. At the same time the self-imposed disabilities of the upper classes were removed by a Resolution (38) which allowed retired officials of whatever rank to engage in trade, while the slur on the profession of arms was taken away by the dogma (Res. 4) that equal honor attached to civil and to military service.

In this ample and satisfactory way every subject to which the reformers applied themselves is treated. A map of the twenty three provinces into which the country was divided is given. Three indices, two in English and one in Chinese, are given which enhance the value of the book.

In part II, "The Reorganised Administration," we notice the reformers changed and raised the titles of the royal family. As this is a subject of interest just now, we quote Mr. Wilkin-son's comments in full.

The change indirectly raises the status of the Korean Royal Family to a level with that of China. *Oang* 王 usually rendered 'Prince,' is an older form of *Hoang* 皇 'Emperor,' tho it is not nowadays applied to the sovereign either of China or Japan. Its use in the above Memorial is Japanese rather than Chinese; for in written Japanese the word 'Imperial' is translated by *Tei* 帝, the word 王, or, as the Koreans read it, *Oang*. *Oang*, then, is to be construed here as the adjective ('Royal') corresponding to the clumsy periphrasis for 'King' caused by the translators of the first British Treaty with China (1842). Thus *Oang-ho* equals 'Queen,' just as *Hoang-ho* equals 'Empress.' In applying the term *pi* 妃 as the designation of their Queen the Koreans of the past had admitted that she was of no higher rank than the Senior Concubine of the Chinese Emperor; by now styling her *ho* they place her on a level with the wife of that sovereign.



## EVANGELISTIC REPORT OF PYENG-YANG STATION.\*

**I**N order that our work may be understood as a whole, I have taken it up under the following outlines:

### CITY WORK.

Since beginning work in the city of Pyeng-yang, it has ever been our aim, for which we have earnestly striven, to have all our work pervaded by a spirit of unity, and to gain this end we have worked upon the plan of having one central church, where all the Christians of the city and neighboring villages could gather once each Sunday in a general service. This service is held in the afternoon. Besides this general service, we have in the morning just as many Sunday-schools as the work demands and as we are able to look after. We have now five Sunday-schools Sunday morning.

Experience now for two years has taught us that the plan is admirable for the development of a spirit of unity. No matter how many separate Sunday-schools we have, the one general service brings all our people together, and makes them feel they are one.

The main church this year has paid its own expenses and besides it pays the salary, eight dollars a month, of one man who does the work of a city evangelist and also makes trips into the surrounding country. Besides this the church pays two dollars a month toward the salary of a man who is at work on the Sun-an circuit. It has also given aid five times to smaller circuits in the country to help buy and erect buildings. I wish to say here the church does this without any aid from the missionaries. Of course we always put something into the collection, but not more than ten cents apiece and often not that.

Last winter our building again grew too small and this spring the question of enlargement was forced upon us. We could not make any further addition to the old building and we did not want to start a new church in another part of the city as this would tend to destroy our spirit of unity and just what to do was a problem to which we gave much thought. There

\*Read at the annual meeting of the Presbyterian mission by the author.

seemed only one way to solve the question and that was to separate the men and women, temporarily, until we were able to build a church large enough to accommodate them all. This solution was not satisfactory, but it was the best we could devise. In the spring I had bought a building with private funds expecting to tear it down for the timber and tiles it contained.

Soon after the trade was made the idea occurred to us to make this new building into a woman's church and thus gain enlarged quarters. Next Sunday the question was presented to our people and we asked them for enough money to alter the building and put it in shape so the women could use it for a church. We had an enthusiastic meeting and in less than twenty minutes eighty dollars were raised, which was afterwards increased to \$97.65, and this was ample to alter the building giving a small balance toward a fund for the purchase of the entire building; and this the church people asked that they might be allowed to do in time.

Now each Sunday the women meet here and the men down at the old building. Our quarters are now sufficient for present needs. But we are looking forward with longing to the time when we can all meet together again in a church large enough to hold us. The woman's service is held thirty minutes earlier than the men's and this has enabled me to attend both services most every Sunday.

This spring our people read in the *Christian News* about funds being sent to India to relieve famine sufferers, so they came to me and asked if they could not also contribute something. I agreed to forward anything they might give me, but intentionally refrained from having anything to do with the matter for I was anxious to see just what they would do. As a result they contributed \$49.80 which was forwarded.

At Christmas time \$20.00 were contributed, half of which was used for an entertainment for the children, and the other half for the benefit of the prisoners in jail. We visited the two jails giving each prisoner a book and enough money to buy a Christmas dinner. This not only had an excellent effect on our people, but the next day the whole town was agog with the matter, and the general verdict seemed to be that the Christians had done a very commendable thing.

Of the five Sunday-schools, one has been in charge of Dr. Wells, one in charge of Mr. Whittemore, one in charge of Mrs. Lee, and two in my own charge, one at the residence and one outside the South Gate. At the residence the attendance has averaged from seventy-five to ninety. The school outside the South Gate is small as yet, and has an attendance of from ten



to fifteen. On Saturday afternoon we have a teachers' meeting at my study, which the teachers of all the schools attend, and any one else who feels so inclined. Nearly every Saturday the room is uncomfortably crowded.

We have used most of the year the lesson sheets printed by Dr. Underwood.

The money contributed this year by the Pyeng Yang church amounts to \$314.95.

### COUNTRY WORK.

#### 1. Eastern circuit.

This is the district east of the city and here we have only two places where Christians meet on Sunday. One is twenty-five *li* away and the other one hundred. At Kang Chin, the one hundred *li* place, the people own their own church building. This place is interesting from the fact that the work here is due to several Christians who fled to this place at the time of the war.

This circuit has been visited once by Mr. Whittemore and I together, and once by Mr. Whittenmore alone.

#### 2. Western circuit.

This is the district west of the city and takes in territory from Pyeng-yang to the sea. Last year we reported one place here where Christians met on Sunday, and this year we report seven. I have visited the district twice, and Mr. Whittemore has also made two visits. I have been simply begged by the people from this district to come and visit them, but as yet have been unable to do so.

### WHANG HAI CIRCUIT.

I have visited this district three times this year, once in company with Mr. Whittemore and twice alone. One of the trips I made for the purpose of performing a marriage ceremony and at that time visited only one church. The work has grown far beyond our expectations. Last year we reported six places where Christians met every Sunday to worship God, and this year we report thirty-one. On my last trip I spent almost all my time visiting new places and then was not able to go to them all. The seed sowing in this district which has yielded such a harvest has been done principally by two Korean Christians. These men receive no money from the mission and none from the churches. They support them-

selves and seem to preach from the love of it. At one time during the year a little jealousy arose between them and there was some talk of this being this one's church, and this being the other one's church—the same old question over again that Paul had to contend with. It caused me much anxiety for if allowed to go on it meant the destruction of the spirit of unity in that portion of our field. God in his goodness gave us a solution to the matter and the men became as they had been, warm friends again.

The needs of this portion of our work are very great. The people are very ignorant, but they are simply hungry for instruction in spiritual things and unless this instruction be given them I know not into what error they may fall. Whang Hai should have a resident missionary and that right soon. Last year I thought the Anak magistracy the place for a station, but this year the work has spread so that the magistracy of Chai Ryong seems much better situated, as it is nearly in the center of the work.

This circuit has been visited once this year by Mr. Miller on his way from Pyeng Yang to Seoul.

#### SYOUN AN CIRCUIT.

This circuit has been visited only once and that was in February. I had planned to make another trip, but was unable to do so. The time I had to give to house building made it necessary to cut off some of the itinerating work. This district has also received a rich blessing. There are now seven church-buildings and beside these there are ten other places where there are small groups of believers. These people have given this year \$147.00 toward self-support.

GRAHAM LEE.



## KOREAN PROVERBS.

(Continued from the August number).

34. **성복후에 약공론**

"The apothecary filled out the prescription after the friends of the patient had assumed mourning."

This is another way of making the statement that the best of things is use-less if it comes too late. This reference to the medical profession is what we might expect in Korea, for in days gone by Korea was famous for its achievements in that science.

35. **말일코마구곳치다**

Of the same tenor is the proverb "Mend the stable after the horse is lost," which has its exact counterpart among our own English proverbs.

36. **누어침비아트면제게로써러저**

Another inelegant metaphor which is as expressive as inelegant runs thus, "If a man spit straight up the spittle will fall back on himself," which corresponds somewhat to our expression "caught in his own trap" but has a broader meaning. It implies that the reflex influence of every mean and selfish deed is worse than its direct influence.

37. **누어덕먹기눈눈에팻고물이나들지**

"If you try to eat bread when lying down you will get flour in your eyes."

There are several points about this proverb that require explanation. In the first place there is no bread, properly speaking, in use among Koreans. They make a heavy dough of rice flour and boil it a little or broil it enough to brown the outside. It is sold in rolls about a foot long and an inch in diameter and each roll is heavily dusted with flour so that if a person were to try to eat it while lying down the truth of this proverb would become evident. It means that the man who is bent on finding everything in life pleasant and agreeable will be disappointed. Lying down is the easiest posture and eating bread is an agreeable occupation but the man who tries to enjoy both at the same time finds that it does not work. It has some-

thing of the meaning of our saying "Let well enough alone." It is commonly used of men who are trying to "take it easy" when they work or who are always looking for work which is both light and remunerative.

### 38. 빈계신명

Of women who act in too masculine a manner or who arrogate to themselves some of the prerogatives of the other sex or who try to rule their husbands it is said "The hen crows."

### 39. 염룡밋헤쉬스논주로모로고손톱밋헤가시 논안다

"Worms may eat away the heart without its being known but the prick of a finger calls for immediate attention."

This saying means the same and is fully as expressive as the old Arabian proverb, "Strain at a gnat and swallow a camel," but it also has reference to making clean "the outside of the platter." Superficial evils must be overcome even tho the heart is rotten.

### 40. 글거부시럼되다

"Cut off a wart and it becomes a tumor."

In trying to get out of one difficulty one is likely to get into a greater one still. We have the exact counterpart of this in the expression "Jump from the frying-pan into the fire." The Koreans evidently subscribe to the doctrine that it is "better to bear the ills we have than fly to others that we know not of."

### 41. 군궤도터리둘째고먹어라

"Altho the crab is boiled pull off his legs and eat them first."

The Korean means by this that altho the crab is in all probability already dead yet by pulling off his legs you will absolutely insure his not escaping you. In other words it makes "assurance doubly sure."

### 42. 산이크지아니면골도크지못히

"You can't have a large valley without first having a large mountain."

This is a rather neat way of saying that you cannot expect great things of a man of small caliber. No man will amount to much unless, as we commonly say, "it is in him."

### 43. 고슴도치라도제자식이함함하단다

"Even the hedgehog claims that its young are smooth and graceful."

Can anything illustrate better the almost universal tendency in men to magnify the value of one's own things? To say the least of it there are few men who take pains to show that their



yachts or racers make poorer time than other people's, or that their parties are less successful or that their general importance in the community is less. On the other hand every man has to look out for himself for it is as true in Korea as everywhere else in the world that in the long run the public seldom respects a man much more than he respects himself.

#### 44. 할계에언용무도리오

"Kill a bullock for a feast when a fowl would suffice."

This emphasizes the folly of making too much of a small thing. The result is not commensurate with the means.

#### 45. 시우싸홀에고리가죽다

"Two leviathans fight and even the whale is crushed between them," shows the irony of fate; one man crushed between two others who are quarrelling.

An innocent man is injured by a quarrel between two other men, tho he himself is not a party to it.

#### 46. 동작에서육먹고서빙고에서눈흘겨

"The man who is insulted in Tongjagi waits till he gets to Sopinggo before he scowls back."

This proverb reminds us of Uncle Remus and how careful bre'r rabbit was to put a good space between himself and bre'r fox before indulging in any "back talk." In Korea no river has the same name throughout its whole course but it has a different name in every district thro which it passes. These two places called Tongjagi and Sopinggo are contiguous districts along the Han river. The application is obvious.

#### 47. 호박시싸서호입에눅타

The folly of the young man who squanders in one short month the earnings of years is epitomized in the humble but pithy saying "He shelled all his melon seeds and then ate them at one mouthful."

#### 48. 소금먹은놈이물켜다

"The man who eats the salt must drink the water" means that each person himself, must suffer the results of the foolish things he does. It emphasizes what we call nature's retribution.

#### 50. 작샤도방

"That is like building a house beside the road."

This proverb is quite lost on us except we look at it through Korean eyes. It means that when a man begins to build a house beside the road in the country every one that comes along stops and makes comments about the general plan

of the house or the materials or the manner in which the work is being done, and offers suggestions as to changes which he thinks ought to be made, and the builder listens to the suggestions and keeps changing so often that he makes little or no progress in the work. This expression is one which Koreans make use of when people persist in giving unasked and undesired advice.

### 51. 호박꽃을 함박꽃시란다

"He makes believe that his gourd flower is a hyacinth."

The application of this proverb is evident. The Koreans plant gourds at every available point. It is not uncommon to see the vines completely covering a thatched roof, with immense white gourds hanging here and there. They are not used as food but are cut in two and the two halves are dried and used as dippers and ladles.

### 52. 동냥은 못주나마족박조차기르린다

"He not only did not give to the beggar but even broke his begging bowl."

This is applied to one who, asked to do a favor, responds by doing an injury. The bowl referred to is the one which Buddhist priests carry to receive the offerings solicited from door to door.

That the Koreans are no mean students of human nature is evinced by the following proverb.

### 53. 중퇴식이 동냥아니준다

"Never beg from a man who has once been a priest and has gone back to the world?"

The Buddhist monasteries are the only almshouses of Korea and all priests are beggars and so the proverb means, "Do not beg from a man who has once been a beggar himself." It might be difficult to show just why a man who was once a beggar would not give to a beggar. It is a rather fine metaphysical problem. If it is true, it may be because a man whose self-respect was too small to prevent him from becoming a public beggar would not probably be generous enough to give to a beggar. It often happens that those people are the most intolerant of the misfortunes and mistakes of others, who have at some time been the victims of those same misfortunes and mistakes.

### 54. 기발에편자

"What is the use of shoeing a dog."

A dog carries no burdens and so the expense of shoeing him would be quite thrown away. It is the equivalent of our "casting pearls before swine." This saying of ours would easily



take root in Korea judging from the abundance of both the objects which it mentions.

55. 덩저와

"He is a toad in a well."

This is a more expressive than complimentary way of describing a dull man or an uneducated one. The shallowness and rough, irregular stoning of Korean wells makes this proverb much less far-fetched than it must seem at first sight to those who are accustomed only to the deep wells of the homeland. Korean wells are little more than springs roughly walled up and the surface of the water is often not more than three feet below the well-curb.

56. 살진사람부러워하엿서복고창된세음이다

"He went and caught the dropsy out of envy for the fat man."

It does not tell why any one would ever envy a fat man for his obesity, but if we set aside this paradox for a time we will see that the proverb describes very pointedly those foolish people who sacrifice everything else for style, or those who having once set their heart upon a thing are bound to get it at whatever cost.

57. 작점금척

"To find fault with the last inn."

It is customary in Korea for travellers to administer a mild rebuke to careless and inattentive inn-keepers by innuendo. Calling the negligent host, they begin to tell him what miserable accommodations and service they found at the inn where they spent the previous night. Now a western inn-keeper would probably flatter himself that such remarks were called out by the contrast between the other inn and his own, but not so the Korean publican. He knows intuitively that his guest is striking him over the other inn-keeper's shoulder. This suggests the meaning of this saying. It means the same as our expression "To strike one person over another's shoulder."

H. B. HULBERT.

## CHEMULPO.

THE port of Chemulpo was opened to foreign trade and residence the 16th of June 1883, and on the 3d day of November following the Customs House came into operation. This was in accordance with treaty agreement with Japan, for the latter government in the Treaty of Kangwha (Feb. 26th 1876) made provision in Arts. IV and V for the formal recognition of Fusan and of two other ports not then named on the east and west coasts of Korea, as the legal *entrepôts* to Korea for Japanese commerce. For some time Japan contented herself with Fusan, for in her Additional Articles, negotiated at Seoul 24th August 1876, the only mention to ports other than Fusan is in Art. VI in connection with sepulture, and the ports are still unnamed. By 1882, however, Chemulpo was very clearly indicated as the open port on the west coast, and tho no formal stipulation had as yet opened it, we find that Admiral Shufeldt, in negotiating the United States Treaty, refers to it as already open in the article giving the Korean government the right to impose an embargo on the exports of grain in case of threatened famine. The language of the treaty is as follows: "But it is to be understood that the export of rice and breadstuffs of every description is prohibited from the open port of Jinchuen" 仁川. This treaty was negotiated the 22nd May 1882 at Chemulpo, but not ratified until the 19th of May 1883, at Söul. On the 6th of June 1882 Vice Admiral Geo. Osmanney Willes, on behalf of Great Britain, concluded the Treaty of Jenchuen with Korea, which being an exact copy of the American treaty contains this clause about the open port of Jinchuen *verbatim*. The treaty, being unsatisfactory to the English government, was not ratified but gave way to the Treaty of Söul signed the 26th Nov. 1883 and ratifications exchanged at Söul 28th April, 1884. The 1st clause of Art. IV of this treaty mentions Chemulpo by name, this being the first appearance of the port under that name in a foreign treaty. In the meantime while the Americans were taking their time in ratifying their treaty and the English were getting under way a treaty which stipulated something definite, the Japanese stepped in and provided the necessary legal status, definitely fixing the location of the open port on the west coast at Chemulpo.



Mr. Hanabusa, Japanese Minister-Resident at Söul on behalf of Japan, and the Korean government represented by Yi Chuwön and Kim Hongjip met at Chemulpo and negotiated the Convention of Jenchuen, which provided for the opening of Chemulpo, and which was signed at that point Aug. 30th 1882 and the ratifications exchanged at Tokyo the 31st of the following Oct. This Convention fixed the treaty limits for two years at fifty Korean *li*, after which time the limits were to be extended to 100 *li*. Thus, had not the capital been opened by other provisions, this article by locating Söul within the 100 *li* of Chemulpo was sufficient to throw open the metropolis. The fifty *li* limits were formally defined by an agreement entered into in July (25th) 1883 by the Japanese Minister Takazoye and the President of the Korean Foreign Office, Min Yongmok. The port of Chemulpo was made to include the districts of Ansan, Siheung and Kwachön on the east, Yangchön and Kimpo on the northeast and Kangwha on the north. This agreement was followed immediately by another one the 30th September 1883, giving the Japanese their present concession at Chemulpo.

It will thus be seen that the negotiations leading to the opening of Chemulpo were extended over a period of about seven years. The term Jinchuen and Jenchuen, by which the port was known in the earlier treaties, referred to the prefectural city, but this being four miles away from the nearest harbour facilities was impracticable. At first, before the present site was selected facing the sea, the Japanese traders, who came but rarely to this section to trade, had their headquarters at Mansökdong near what is now the Foreign Cemetery. Here once in a while a Japanese merchant would come in a junk chiefly for the purpose, it is said, of purchasing gold dust. When Admiral Shufeldt made his treaty there were only a few miserable fishing huts on the site of the present large city of Chemulpo. It is said that the spot where the American treaty was negotiated was on the hillside on what is now enclosed in the compound of the residence of the Commissioner of Customs. Dissatisfied with the lay of the land it is reported that it was the Admiral's idea to locate the foreign concession on what is now Rose Island. It is well for the Admiral's fame that this project was never realized.

The port of Chemulpo thus opened is situated at the head of the gulf Imperatrice and at the mouth of the Han river. It derives its main importance from the fact that it is the nearest seaport to the national capital. In fact, as will be seen later, it stood in this relation to Söul for centuries previous to its being formerly opened by treaty stipulation to foreign residence. There are two methods of communication with the

capital. First, by the overland route twenty-six miles thro a delightful country and over a road which is ordinarily passable to ponies, ox-carts, bicycles, jinrikshas and man-chairs, but which in the rainy season becomes useless. For then the Han overflows its banks and part of the road near Sōul is under water while the whole is so soft and muddy as to be impassible. This road crosses rapid streams which at this season are swollen into violent torrents and not a year passes but some Korean loses his life in the attempt to cross them. Goods are transported on this road on pony back, taking about ten hours to make the distance, or by bull carts in which case the time consumed stretches out to two or even three days. The Chinese have imported Peking carts and mules which are much used by their nationals. Passengers over this road generally go by chair with from four to eight bearers and costing from four to sixteen dollars according to the time of year and the extent to which they are at the mercy of the coolies. Ponies may be secured from Koreans but no saddles. This mode is in favor with Japanese and Chinese who load their goods and baggage in the form of a pack on the horse and ride on top of it. This costs from one to three dollars. A jinriksha to Sōul costs about five dollars. To those who have bicycles the road is passable, the record run having been made by naval officers in one hour and fifty-five minutes, the next best being in two hours and fifteen minutes.

The other method of communication with Sōul is by means of the Han river. This is one of the largest and most historic of the rivers of Korea. Starting on the eastern slopes of the great range of mountains, which rises like Titanic masonry along the eastern coast of Korea the Han flows across almost the entire breadth of the peninsula, draining with its tributaries the provinces of Kangwōn and Kyeng Keui and part of Chung Chōng, and finally emptying its muddy waters into the Yellow Sea. The national capital is situated virtually on its banks and in its valley lie some of the richest districts of the realm. The immense tide which enters it at Chemulpo ascends beyond the capital to which the largest junks, and steamers of light draft, four to six feet, can ascend at high water. Beyond Sōul it is navigable for 135 miles by small native craft, the head of navigation being reported to be 780 feet above sea level.\* No less than 176 villages were counted on its banks above Sōul. The mouth of this river is in the form of a delta. About twenty-five miles above Chemulpo the river divides on the head of the large island of Kang-wha, one branch flowing to the west of the island direct into the Yellow Sea, and the other south

\* *Up the Han*, by Rev. F. S. Miller. Korean Repository 1896 p.p. 66-72.



into the gulf Imperatrice at Chemulpo. 1,500 years ago this river formed part of the boundary line between the kingdoms of Paikjaj and Shilla on the south and Kokuriō on the north. Fortresses guarded its banks of which the remains still exist in mountain retreats like *Namhan* and *Fukhan* near Söul and the *Munhak Sansöng* at Chemulpo, and fierce and bloody were the struggles at its fords.

The terminal point for the river communication between Chemulpo and Söul is at Yongsan, fifty-three miles above Chemulpo and four miles out from Söul. This makes the total distance from Chemulpo to Söul by the river route to be fifty-seven miles, the great disparity between it and the overland route (twenty-six miles) being due to the fact that the two routes make a triangle, the land route taking the base and the water route going round the apex of the triangle. In spite of the large shoals and sand-banks every where, the heavy tide which rolls in from the sea renders the large fleet of cargo boats which are owned in Chemulpo independent of wind and weather, and vast quantities of goods are carried to Söul, and to points along the river by Japanese, Chinese and Korean junks and by sampans. The first regular steam navigation on the Han began in 1888. In June of that year some enterprising Koreans at Chemulpo organized a company and bought at Osaka two wooden launches to which they gave the name of *Yongsan* and *Samho*. The company itself took the name of the *Samho Hoisa* from the local name of the Söul terminal which is variously known as *Samho*, *Samgai*, *Samkang* and *Mapu*. The following year the *Chaekang* was added to the Han river fleet and ran until the night of Sept 30th 1888 when it struck a rock thirty miles below Söul and became a total wreck, no lives being lost. The navigation of the river in those days was something of a lottery for the time consumed in making the trip from Söul to Chemulpo or *vice versa* was likely to be from eight to thirty hours. This traffic has now passed into the hands of a Japanese firm at Chemulpo who run a steamer each way every day, one making the distance in five and a half hours and the other in six hours. Being dependent on the tide the time of departure is often during the midnight hours, rendering it most inconvenient for passengers. A steamer drawing two feet of water, such as may be seen on the Ohio and Mississippi rivers would remedy all this.

The harbour at Chemulpo is not a success. It is composed of an inner and outer division, the island of *Wölmi do* (Rose Island) separating the two. The outer harbour is large and commodious affording good anchorage and ample accommo-

dations for the largest ships. But it is over a mile from the landing place with which communication is only possible ordinarily with a favorable tide. It is here that ships of war and the heaviest draught steamers are compelled to anchor. The Han river, flowing thro' a country composed largely of decayed granite, has washed down in the course of centuries vast quantities of silt. This silt has been deposited in vast beds about the mouth of the river forming great stretches of mud-bank about the harbour, exposed at low water and exciting the wonder and disgust of the observer. The inner harbour lies in the channel of the river and affords but limited accommodations, certainly not more than five coasting steamers can be conveniently berthed in it. Some fears have been expressed from time to time that it would finally fill up and close. But on this point J. F. Schoenicke, Esq. Acting Commissioner of Customs in his annual report for 1886 says:

"Altho the channels of the inner harbour afford but limited accommodations, there were at one time five steam vessels ranging from three tons to 820 tons safely working cargo and representing a total of over 2,000 tons. I would add that the fear so often expressed that the harbour will silt up to such an extent as to become useless are not entertained by me. The rush of the tide which has a rise and fall of over thirty feet, with the force of the currents, is in my opinion sufficient to keep open the channels, although some sand-banks may shift and others be formed in their stead.

The probable effect of the tide and current was well gauged by Mr. Schoenicke for the capacity of the inner harbour remains largely what it was in his day. In 1888 three beacons were erected to indicate the approaches to the harbour. At the lower point of Rose Island just at the entrance to the inner harbour is a stone tidal beacon indicating the depth of water on the bar. Nine miles out on North Watcher Rock is a stone beacon, while on White Rock, fifteen miles from the outer harbour stands an iron tripod which is surmounted by a spherical cage. These give notice of the approach to the harbour.

Chemulpo has both telegraphic and steam communication with the whole world. Korean and Japanese telegraphic lines run to Fusan where there is cable communication with Nagasaki. There is also a line running by way of Pyōng-yang and Wiju to Peking, and thence to a cable connection at Shanghai. The Nippon Yusen Kaisha, the Osaka Shosen Kaisha, and the Russian Steam Navigation Company in the East, all run regular lines of steamers to Chemulpo, as did also the China Merchant's Steam Navigation Co. until the Japan-China war. Thus direct connection is had with Vladivostock, Kobe, Shanghai, Tientsin and Newchwang. When the new ports are opened it is reported that the Osaka company will run their steamers from here to Chinampo in the north. The distance from Che-



Chemulpo to the various points by sea is as follows: Fusan 400 miles; Wönsan (Gensan) 704; Vladivostock (via Fusan) 1084 miles; Nagasaki direct 446, via Fusan 605. Chelco 290; Tientsin 535; Newchwang 535; Shanghai via Chelco 660, direct about 300; Nagasaki and Shimonaseki may both be reached from Chemulpo direct in forty-eight hours, and Shanghai in a little over thirty hours.

The name of Chemulpo signifies a port for commercial distribution, and such it is as regards Korea. Pyöng-yang in the north and Kunsan in the south may both be reached by steamer in twenty-four hours. The journey to Song-do may be made from here in a sampan in seven hours, and the great Whanghai magistracies of Pyöng-san, Yöu-an, Paik-chön and Haiju may be reached by the same means under favorable conditions in twenty-four to thirty hours. This central location with its contiguity to the capital will always make the port an important distributing center. Political troubles in 1884, drought in 1885, and cholera in 1886 retarded progress and somewhat paralysed business at first, but there has been a steady growth ever since. The import trade is made up largely of cotton goods including grey shirtings, lawns, muslins, Lenos, Chinese Nankins, and Japanese piece-goods. Silk piece-goods, kerosene and matches, are also imported in large quantities, while the government mint brings into this port, copper, spelter and lead. Rice, beans and cowhides form the principal items of export. The total trade for 1885 was \$1,042,662; in 1895 this had increased to \$6,325,724. In 1895 the total amount of revenue collected was \$79,205 while in 1895 it rose to \$435,509. Rice at the present time is one of the most important articles of export, and large quantities of it are purchased by the various trading firms at Chemulpo, and shipped to Japan. Two large rice cleaning establishments are maintained at Chemulpo,—one under Japanese auspices with steam power stamping machines, and the other maintained but Messrs. Townsend and Co., and which is fitted with the most improved machinery. The difference between the general level of affairs in Korea and the Occident is well illustrated by the difference between the old Korean method of cleaning rice by a mortar and pestle or sledge run by human biceps and the almost perfect machinery of this latter mill. Most of this rice comes from the four west coast provinces of Kyöng-keni, Whang-hui, Chung-yöng and Chulla and is generally carried in native junks. Of these junks about 250 enter the port every month and are under the direct supervision of the Korean officials. These junks not only carry rice but also do a general coast wise trade.

There are four settlements at Chemulpo. (a) The general foreign settlement which is under the control of a municipal council composed of the consuls, the Korean Superintendent of Trade and three representatives of the landholders; (b & c) the Japanese and Chinese concessions under the oversight of the respective consuls, and (d) the Korean town. In 1885 the foreign settlements reported 146 houses while the Korean town had only 120 houses and a population of 700. In 1897 this had increased to a total foreign population of 4374 (Japanese, Chinese, foreigners), and a Korean population of between ten and fifteen thousand. In 1888 land was sold for \$60.00 per 100 sq. meters being ten times the price in 1884. By 1893 it had appreciated to forty or fifty times its original value.

Chemulpo is the chief city, and at one time for a few months was the magisterial town, of the Inchön prefecture. In fact the port is probably better known abroad by the name of Inchön than by its proper name of Chemulpo. The characters 仁川 pronounced *In-chön* by the Koreans are pronounced by the Japanese *Jinsen* and under this name the port is listed in the steamer schedules. These characters are pronounced *Jenchuan* by the Chinese, and it is by this name that the port is known in the treaties and in the Customs publications. The town of Inchön is about four miles east of the port and is a small and unattractive place. The settlement at this point, however, is a very ancient one. About the year B. C. 18 the two younger sons of the hero *Chumong*, who founded the dynasty of Kokuriö, left their paternal home in the north, and imitating the example to their father came south to found kingdoms for themselves. The younger, Onjo settled in Chiksan and founded the kingdom of Sipjé (Ten Companions). The elder, however, Piryu located at the mouth of the Han, and built for himself a fortress and capital on the top of the mountain south, and immediately in front of the present magistracy of Inchön. To this he gave the name of Michubol and to his kingdom the name of Michukuk. The ruins of the wall still encircle the crest of Munhak san like a chaplet and are in plain view both from the harbour and from the surrounding country for miles. The old gate casements still stand and at the highest point inside, from which there is a magnificent view, the Koreans have erected fire-signal altars. After the death of Piryu many of his followers went south and united with Onjo at Chiksan, the event being signalized by changing the dynastic name from Sipjé to Paikjé, under which name the kingdom has filled a large place in Korean history. The name of Inchön was changed to Chisohol which it probably



held until the time of the Korea dynasty, when the town became known as Sosŏnghyŏn. Yéjong, (A D. 1106—1123), the 16th king of that dynasty took for his Queen Lady Yi of Inchŏn whose father Yi Chakyŏm held the all powerful post of mayor of the palace at the Songdo court. Queen Yi became the mother of the next king Injong, and in honor of this fact the name of the king *In* was given to his mother's birth place and the prefecture at the mouth of the Han became *Inju*. In the redistribution of the land at the beginning of the present dynasty the name of Inchŏn was given to it and it was made the seat of a prefectural circuit.

The district, which includes the territories of the defunct magistracy of Yŏngjong, is divided into ten cantonments, with forty townships. It contains approximately 250 square miles of territory. Originally it was much larger for out of its territories have been carved the prefectures of Namyŏng, Ansan and part of Suwŏn. Its greatest extension is in a southeasterly direction, the Ip'o Myŏn an island, being thirty-three miles away from the town of Inchŏn. The district partakes of the general character of Korea, being hilly. The scenery about the port is lovely, the union of sea and mountain views to which often is added a gorgeous sunset, excites the admiration of all visitors. Mari san on Kangwha tho twelve miles distant, looms up as tho but a step away, while Kwanak san and Pukhan san which enclose Sŏul between them may be seen from any of the heights about the port. The peak on Yongjŏng is about 450 feet above the sea level. Quite a number of islands are also included in the jurisdiction. The chief products of the district are grain, salt and fish. The royal kitchen also levies on the district for chickens, clams and ice. There are twelve large fisheries in the waters off Chemulpo and the extent to which the salt refining industry is carried on may be inferred from the fact that there are 144 licensed salt refineries in the territories of Inchŏn. The land is good for farming purposes and the people have always been regarded as a quiet, simple, straightforward folk easy to govern and slow to insurrection. Of course this description is not intended to apply to contributions to the population from other sections of the realm. The last census, of *ante-bellum* times, and which is undated, gives the population as 4,699 males and 4,434 females, living in 5,414 houses divided into 502 *dongs* of five houses each. This last is an administrative measure, for over each *dong* is an elder who is reponsible for the behavior of the people under his care. The total population thus reported was 9,123. This had increased about 300 *per cent* in 1896, when the census showed 14,758 males and 11,863 females, a total of 26,661.

In the old days this population was responsible for a contribution of 1,546 men to the national defence, divided into so many different classes that it is fine testimony to the diversity of talent among the people. The land tax and domestic revenue is not publicly known but it cannot be far from \$20,000, in cash value.

The district is presided over by a *puyun* or prefect of the first order, who also holds the office of *kamni* or superintendent of trade. He generally resides at the Yamun in Chemulpo. The present *puyun*, Mr. Kang Whasök, is the 344th incumbent in the office since the founding of the dynasty. In this long list appear many names which have played important parts in Korean history. Locally the most famous were Yi Tansan and his son Yi Henijo, who succeeded him in the office about 150 years ago. Honorary tablets were erected to them in the Söwön or "Temple to Fame" at the magistracy and they were revered until recent times when the temple was destroyed in common with all others of the same nature by order of His Highness, the Tai Wön Kun. The memoirs of these two prefects are appended to the local records. Five clans, viz., the Ha, Kong, Mun, Chai and Yi claim Inchön as their origin. The district has also had in times past its Filial Sons (*hyoja*) and Consecrated Wives (*yölyö*) to whom royal testimonials were granted, but these monuments have been lost in the process of time. The district contains neither mausolea nor monasteries. We have already alluded to the signal-fire station inside the wall of Michubol on the top of Munhak san. This was one of that line of stations which, extending from mountain top to mountain top, served the purpose of the telegraph in ancient days. The next station south in the line is on Chöngwang san in Ansan ten miles south. While north the next station is in Pup'öng twelve miles nearer the capital. The old wall of Michubol with its signal-fire altars and its magnificent view is well worth a visit.

No review of Chemulpo would be complete which omitted mention of the royal mint. The ordinary currency of the country has for several centuries consisted of copper cash pieces with a square hole in the center to string them together. In 1883 an attempt was made to manufacture a silver cash piece at Söul. It was circular and had an inscription like the old cash and a center of blue enamel. It was in three denominations representing respectively fifteen, thirty and forty-five cents each. These coins were made by hand and the enameling process was so expensive they never came into circulation except among numismatists. This was followed by the erection in 1884-85 of a complete plant for a mint at Söul to manufacture coins after the



pattern of those in universal circulation in the West. The copper coins and one half cent pieces of which only a few thousand were minted are to be found among the coins now in circulation. The mint, however, for some reason never came into successful operation, and the expensive plant erected was allowed to remain idle and the foreign employes dismissed. The next effort was in 1891 which resulted in the establishment of the mint at Chemulpo. W. McC. Osborne, Esq. Acting Commissioner of Customs of Chemulpo says in his annual report for 1892:

In the latter part of 1891, as the result of negotiations between a Japanese syndicate at Osaka and the Korean government a contract was concluded for the establishment of a mint in Korea, to be started with a capital of \$ 250, 000. The original intention was to establish the mint in Söul and to utilize the buildings and machinery formerly erected there for this purpose in 1884-85, but it was ultimately decided to locate the new mint at Jenchuan (Chemulpo) owing to the difficulty and expense of transporting all the necessary materials from Chemulpo to the capital, and also to the fact that the presence of ammonia in the water at Söul makes it unsuitable for the chemical processes connected with minting operations. To assist in the erection of the mint buildings and the removal of machinery from the old mint in Söul to Chemulpo, it is said that the Japanese government, early in 1892 refunded to Korea the sum of \$25, 000, then lying in the Specie Bank of Japan, which was a portion of the interest paid on a loan of \$ 120, 000 raised by the Korean government some ten years previously.

Mr. Osborne then gives a description of the coins called for by the contract which consist of five denominations, viz, one-fifth of a cent and one cent copper pieces, a five cent nickel, and a twenty cent and one dollar silver piece. Continuing:

"These five coins are to be turned out under certain conditions during the first five years to the value of three million dollars annually, giving a total output of fifteen million dollars during the period covered by the agreement. The monetary business of the mint has been placed in the hands of the 58th National Bank of Japan and this establishment has in consequence opened a bank at this port. The mint buildings which are of red brick, have been completed at a cost of \$ 20, 000, the materials having been all imported from Japan, and work was began the 11th, Dec, the new establishment being practically controlled and worked by Japanese. For the present operations are confined to stamping, an agreement having been come to that the blank coins are to be supplied in the meantime by the mint at Oskaa and already (28th Jan'y 93) the 58th National Bank has imported from Osaka unstamped silver discs to the value of \$ 62, 000 and blank nickel and copper pieces worth a few thousand dollars."

This Japanese contract was after a trial abrogated and the Koreans attempted to run the mint themselves. It is now managed by the Customs House at Chemulpo and runs full time. The minting of dollars has been discontinued for some time but the smaller coins are being issued in large quantities.

The output of the mint has not been officially announced

and is unknown, but the following approximation is probably not far out of the way. This is intended to cover the output up to Sept. 30th 1897.

Dol'ar pieces	20,000.
20-cent „	70,000.
5-cent „	250,000.
1-cent „	590,000.
One-fifth cent pieces	5,000.
	<hr/>
	935,000.

Much more might be said of the business and social life and of the missionary operations under French, English and American missionaries, which centre at the port, but to adequately treat them would expand the present article into a series.

GEO. HEBER JONES.



THE WHANG-CHEI OF DAI HAN, OR THE  
EMPEROR OF KOREA.

IN 1895, two weeks after the tragic event of the 8th October, it was proposed by certain members of the then cabinet that His Majesty should assume the title of emperor. Their leading argument was that the title of wang or king is inferior to that of whang-chei or emperor; that thro historical associations, Koreans have come to regard a king necessarily as tributary to an emperor; and that the assumption of the title of emperor was the best possible means of convincing the people that the sovereign of Korea is independent of all and inferior to none. Their watchword was, "No emperor, no independence."

One or two in the assembly disagreed with them, saying that it is the strength of the nation and not the title of the ruler which secures the independence of a state; and that good government alone can promote the welfare of the country, while the assumption of a new title will raise us no higher in the estimation of our neighbors. The majority, which was ready to use the argument of force in case the force of argument failed, carried the day, and the 26th October 1895, was named for the coronation. Thro the intervention of certain influences, the 26th October came and went, but no coronation.

No more was heard on the subject until last spring when it began to be re-agitated in certain quarters. In September memorials from different classes were sent up begging His Majesty to assume the title of emperor. In the meantime neither money nor pains were spared in making preparations for the coming ceremonies.

For three successive days, (October 1st to 3d) all the officials of the government, led by the Prime Minister, went to the palace, knelt in the courtyard between two and six p.m., and petitioned His Majesty to accept the title of emperor. According to prescribed rules, the petition had to be sent in nine times. His Majesty declined eight times but yielded to the unanimous request at the ninth petition. One is at loss which to admire most—the extreme modesty of His Majesty or the persistent loyalty of his officials. The 17th day of the 9th moon (October

12th) was pronounced by the astrologers to be most auspicious for the great event of coronation.

The Altar of Heaven at which hundreds of men had been working (playing too) night and day for several weeks, was ready for use early on the 11th October. This Altar, or the Round Hill, is a circular mound divided into three terraces built of stone. The upper-most terrace is thirty-six feet in diameter. Double this number and you have the diameter of the middle terrace, while that of the ground terrace is 144 feet. Each terrace has nine steps leading to the one above it. Nine is the sacred number corresponding to the nine heavens. The Hill occupies the site on which once stood the imposing reception-hall in which Chinese ambassadors used to be entertained.

On the 11th of October the new street between the new palace and the new altar presented a lively appearance. For the occasion the mourning costume in memory of the late Queen was laid aside and officials came out in robes whose bright and divers colors vied with those of a rainbow. The variety of military uniforms was bewildering, with the business-like uniforms of the present colonels and generals at one extreme, and the silken, effeminate dress of ancient warriors at the other. Rusty spears and swords; wooden clubs and gilded hammers; old firearms venerable for their rusty age, and modern rifles glistening with bayonets; banners with dragons and tigers painted on them in glaring colors, and musical instruments quaint in shape and strange in sound—all this was picturesque but not awe inspiring. At 4 p. m. His Majesty and the Crown Prince came to the altar to inspect the sacrificial victims—oxen, sheep and pigs. His Majesty wore a dark satin robe richly embroidered. His handsome countenance was lit with happy smiles. Between five and six o'clock the royal party went back to the palace.

At 3 a.m. on the 12th October His Majesty and the Crown Prince went again to the altar where sacrifices were offered to heaven at half past four o'clock. At 5 a.m. His Majesty in a yellow robe, solemnly assumed the title of the Whang Chei of Dai-han, or the Emperor of Korea. After receiving congratulations of the officials assembled, the now imperial party returned to the palace. The only unfortunate circumstance during the ceremonies was the drenching rain which seems to have been left out of calculation by the astrologers.

We shall close this note with a translation of the memorial presented by the officials, and of the first edict issued under the imperial seal. By way of explanation we may say that



these documents are written in the ancient classic style of China, full of obscure allusions and bombastic phrases.

#### THE MEMORIAL.

"It is written in the Book of Rites that he whose virtues equal those of heaven and earth is called Whang Chei. Three Whangs (pre-historic rulers of China) and five Cheis (whose successive reigns extended from 2953 to 2439 B. C.) were so called because their virtues and merits were like those of heaven. Where virtues are unsurpassable titles should be as high, and where merits are unexcelled honors should be as great. To assume the highest title because of the greatest merits, has been the practice of all holy and illustrious rulers, and is agreeable to heavenly principles and human laws. On previous occasions, we expressed fully our views on the subject; but Your Majesty was not satisfied. Our regret and sorrow at your refusal are unbearable.

Since the establishment of your dynasty, the country has been for five centuries governed by holy and wise sovereigns. The land has been pervaded and saturated with glory and peace. Our ceremonies, music, laws, literature and style of dress are modifications of those of the Han, Tang and Song dynasties, our standard being the Ming dynasty. Hence we are the direct successor of these dynasties in civilization.

In wisdom and bravery Your Majesty far excels a hundred monarchs. Your disposition is like that of heaven and earth. Your virtues extend even to spirits. You follow the principles of three emperors and inherit the ideas of five sovereigns. During your reign of three decades, good influence and merits have extended far and wide, while your methods of government are those of the classics. When we passed thro calamitous times, many dangers only strengthened the country and great anxieties displayed your powers. Thro your exertions disorders have been rectified; and the royal ancestral temples have been kept safe. The safety of the land has been made as firm as mountains, and misfortunes have been turned into blessings. In peace and prosperity the foundation of independence has been laid, and the rights of self-government are enforced. This is the time when heaven is helping us, and your dynasty is entering an era of renewed glory.

It is said in the international law that the ruler of any independent state may assume a new title and make his subjects honor the same; but that he has no right to make others recognize it. It is further stated that when the ruler of a certain

state assumed the title of king or of emperor, some powers recognized the title sooner than others. This shows that we have the right to assume a title tho the right of recognition is with others. Then we need not give up our right because others may not exercise theirs. When it is said that some powers recognize sooner than others the regal or imperial title assumed by a ruler, it means that the party adopting the new title does so without first requiring the recognition of others—the word “sooner” indicating the order of recognition after the assumption and not before it. Then, who should first seek for the recognition of others without assuming the title?

Now, in lofty virtues and in clear judgment Your Majesty is as great and as penetrating as heaven. “Whang” means greatness, “Chei” means judgment. Being, in holiness, like Hui, Rong, Yo, and Soon (four celebrated rulers of ancient China), and as the successor of Han, Tang, Song and Ming dynasties your assumption of the title of emperor is in accordance with ancient precedents and present requirements. The will of heaven and the wishes of the people should be complied with. Admiring as we do Your Majesty’s modesty we don’t know when ancient rulers ever refused to hear such prayers. After fasting and washing, we unanimously beg Your Majesty to grant us this petition.”

#### THE EDICT.

“The Whang-Chei, by the grace of heaven, says:—

“After Dan-Kun and Ki-Ja, the country was divided into principalities, each striving for mastery over others. But Koryo absorbed the states of Ma-Han, Chin-Han, and Ben-Han. This is known in history as the Consolidation of Three Hans. When Tai jo (the founder of this dynasty) ascended the throne the territory was further extended to the north by subduing the land of Mal-Kal which produced tusks, furs and wild silk, and to the south by taking the principality of Tam-na (Quelpart) whose tributes consisted of oranges and marine products. A united realm of 4,000 *li* was thus established. Ceremonials, music, laws and measures were modelled after those of Tang and Woo—(celebrated Chinese dynasties, 2357 B.C.)—A kingdom firm and solid was established as the heritage of our endless dynasty.

Our unworthy lot has fallen on evil days; but thro the kind care of the Supreme Being, dangers have given place to safety. The foundation of independence has been laid and the rights of self-government are exercised. Our officials and people, soldiers



and merchants unanimously desired Us, in scores of petitions, to assume the title of Emperor. Our refusal was repeated but useless. Therefore, on the 17th day of the 9th moon (12th of October), after informing heaven and earth thro sacrifices, We assumed the title of Emperor in the south of the White Mountains. (Seoul). Dai Han shall be the name of Our dominion. This year shall be the first year of Kwang-Mu. The altar of the god of earth shall be called Tai-sa; and the altar of the god of grains, Tai-jik (formerly Sa and Jik only). The Queen Min shall be Empress, and the Crown Prince, the Imperial Prince.

As the great event has been just accomplished, We, according to ancient usages, hereby proclaim a general amnesty.—

1. High ranks and generous salaries granted for the maintenance of officials are to secure their loyal service to the state. The fortunes of a state depend on the corruption or integrity of officials. When officials are corrupt bribes flourish, positions and rewards go to the unworthy and the unmerited; underlings play tricks and people are injured. From corruption rise all disorders in the body politic. From the 12th Oct, any official, irrespective of rank, departmental or gubernatorial, civil or military, who takes bribes or breaks the laws or oppresses the people shall be punished.

2. Officials above the age of 80 years and private citizens above 90 years of age shall be promoted one rank higher.

3. The soldiers stationed in the interior suffer many hardships. Let the War Office show substantial considerations to their families.

4. Let governors recommend talented persons, now in obscurity, to different departments for several appointments.

5. We have remitted taxes from districts suffering from either flood, or drought, or fire. If in a district, where all government dues have been paid up, the magistrate has put the money to some unauthorized or selfish use, thus placing the people under an unjust debt, the people shall be relieved from all obligations.

6. All uncultivated lands which have no owners should be brought under cultivation by remitting taxes thereon.

7. All officials, civil or military, below the seventh rank shall be promoted a rank higher.

8. Human life is very precious. To err in pardoning a criminal is better than to err in condemning him. Hence let all judicial authorities abstain from obstinacy and bribery, endeavoring to do justice.

9. Except of those who are guilty of either rebellion, or mur-

der, or adultery, or robbery, or swindling, or stealing, let the penalty be mitigated one degree.

10. Let local authorities extend a special protection to all the helpless and the unfortunate.

11. Let local authorities send to the proper department an estimate of the cost of repairing all dilapidated temples, sacred to mountains and streams. Such repairs should be made at once to show reverence to gods.

12. Let the local authorities keep bridges and roads in good repair for the benefit of travellers.

13. Let all provincial and magisterial authorities observe in earnest the various requirements of the edict, so that the people may enjoy the benefit thereof and that Our compassionate intentions for the masses may not be frustrated. Those who neglect their duties herein shall be punished by the Home Department.

Ah! we ascended the royal throne by the grace of heaven and have assumed the imperial title according to the wishes of the people. Our desire is to abolish old abuses and to introduce what is new, making good government and wholesome customs prevail. We proclaim this to the world: let all hear and know."

T. H. YUN.



**EDITORIAL DEPARTMENT.****H. I. M. THE EMPEROR OF GREAT HAN.**

**T**HE Kingdom of Chosön came to a quiet end October 12th 1897. Not with the tramp of the invader, not with the shout of the traitor did this change take place; no boom of cannon resounded thro these hills, neither did the lurid flame of the torch light up the streets of the Capital. In the quiet of his office did the venerable and venerated Prime Minister, Shim Sun Tak, draw up the memorial earnestly praying his sovereign to lay aside the regal robes and put on the imperial. The ministers, vice-ministers, "governors, captains, judges, the treasurers, the counsellors, the sheriffs and all the rulers of the provinces" heartily, unanimously, and persistently seconded the memorial. The king after evading, resisting and refusing many times finally consented to the petitions of his officers and people and the 12th of this month was named as the day, and three o'clock in the morning as the "lucky" hour for the assumption of the new title. The succession of kings to the throne of Tai Cho Tai Wang is ended and a new era is inaugurated with "the Great monarch of Great Chosön." The royal red gives way to the dragon yellow.

Two days later on the 14th, the name of the empire is changed to that of "The Great Han." This to distinguish it from the three Han kingdoms.

Ere chanticleer announces the approach of dawn, and long before the golden orb of day illumines the chambers of the eastern sky, attended by his ministers and councillors, in a drenching rain—in this respect the early hour was not "lucky"—the king ascends the three platforms of the Altar of Heaven, but recently erected in the Nambell-kung, bows reverently before Heaven and Earth, while the Grand Master of Ceremonies reads a prayer, and proclaims to those present and thro them to his own people, the end of the kingdom and the beginning of the empire. The Ministers of State, civil and military bow nine times before their Emperor and with this ends the main part of the coronation ceremony.

On the following day the Emperor received the diplomatic corps and to each one individually was announced the assumption of the new title.

We join with every loyal Korean in wishing long life to the Emperor and many years to the empire.

A few reflections come to us which we will note in this connection.

Korea is at present in a very peculiar, not to say unique, position. Independence for which other nations poured forth their life blood came to her without a struggle and it would seem to some that she is willing to part with it without a qualm. The progressive party is in a hopeless minority. There are indications of a somnolency that are alarming.

The civilization now sought for is not that of the Occident, not that that was offered her by the ambitious Empire of the Rising Sun, but that of the Ming dynasty of the Flowery Kingdom. But notwithstanding all the backward tendency of the present time, there are occasional manifestations of a forward movement. The latest is this change of the title of the ruler from a king, or *wang*, to that of an emperor, or *chei*. It seems to the casual observer that there is an ambitious element in this raising of the title. Perhaps this is so. Ambition rightly regulated is a good thing. So to our thinking there is also a recognition of a principle of independence that will of necessity affect the status of the country. Korean independence is not a popular theme with the great majority of the people, and yet in the midst of this general apathy and at the very time when her most conservative statesmen are in power, she is not satisfied with the position accorded to her rulers for over five centuries, but insists on the assumption by the sovereign of the same title by which the rulers to her right and left are known and recognized in the treaties made with other countries. In these treaties the Emperors of Japan and China are spoken of as *whang chei*.

Before his own people, up to within a few years the king was known as *Kouk wang*—ruler of the realm—with the necessary stigma or implication of inferiority of a *wang* ruler to a *chei* ruler. The king of Korea was an absolute ruler within his own realm, but his right to rule there was in the hands of his great suzerain. She was his master and delivered her orders which had to be obeyed.

The treaty at Shimonoseki changed all this. The bond that united the two countries was broken and the ruler of this country was declared independent of China and Chinese dominion. While this change, which came thro external aid and not as a result of internal struggle, took place, a change that in a very radical manner modified the relations or position of the sovereign, there had as yet been no corresponding modification of the relations before his own people and for that matter before the world.



An abortive attempt was indeed made two years ago to adjust the new relations, but it ended in failure. It is remarkable that this present cabinet, with a staunch conservative at its head, should undertake and carry to successful execution the very measure proposed by a most radical cabinet. This is a paradox and yet it is but a natural result of the anomalous position in which this country found herself at the close of the late war between Japan and China.

Our interest in the raising of the title and the change of the country from a kingdom to an empire is limited almost entirely to this phase of the question. If it will promote the independence of the country and the patriotism of the people, October 12, 1897, should become one of the great national holidays of the empire.

**The New Cabinet.**—That important ministerial changes in the Korean government were pending was generally known from about the middle of September. On October 1st His Majesty officially announced the new cabinet which is constituted as follows:

Prime Minister, Shim Sun Taik.  
Minister of the Royal Household, Min Yöng Kiu.  
Minister for Home Affairs, Nam Chung Chöl.  
Minister for Foreign Affairs, Min Chong Meuk.  
Minister of Finance, Pak Chung Yang.  
Minister of War, General Yi Chong Kôn.  
Minister of Law, Cho Pyöng Sik.  
Minister of Education, Cho Pyöng Jik.  
Minister of Agriculture, etc., Chung Nak Yöng.  
President of the Privy Council, Yi Ho Jun.

As thus constituted the Prime Minister and the Ministers for Home and Foreign Affairs hold over from the old cabinet, the other appointments being new, tho the appointees have nearly all held Ministerial portfolios previously. Of the other members of the old cabinet Messrs. Yi Wan Yöng and Han Kyu Söl are made Privy Councillors and Messrs. Yi Yun Yöng and Yi Chai Sun are gazetted as Councillors in the Prime Ministry.

For the records of the statesmen thus called into service we are indebted partly to our contemporary, *The Independent*, from whose interesting notes of October 5th we quote. His Excellency, Shim the new Prime Minister is an aged statesman of the old school. For several years previous to the war he held the post of senior Prime Minister, but on the 23d of July 1894 he went into retirement. From whence he was recently called in an autograph letter by His Majesty to assist in the cabinet reconstruction. He has been prominently identified with the measures to elevate

His Majesty to the Imperial yellow and is further gazetted as Director-President of the Ritual Commission which will plan the new rites of elevation.

Mr. Min Yōng Kiu is a new man and has only recently come before the public, as the chief of an important subordinate bureau, that of ceremonies in the Household Department. He is a relative of the late Queen and a prominent member of the Min clan. His record is said to be clean of corruptive and oppressive acts. Mr. Nam has held the post of Home Minister for some time and has been prominent recently in connection with the rehabilitation of the old commercial guilds which were suppressed by his progressive predecessors. Mr. Nam is noted for his knowledge of the classics and previous to the war was frequently sent into the provinces as a literary chancellor to oversee the civil examinations.

Mr. Min Chong Meuk, who holds the foreign portfolio is one of the best known of the cabinet to foreigners in general. He was president of the old Foreign Office in 1894 and has been Foreign Minister several times since then. He has also held as acting-appointments, the portfolios of War and Education.

"The new Minister of Finance, Mr. Pak Chōng Yang is well known to foreigners and natives in Korea. He was one of the eighteen Korean officials sent to Japan to study foreign institutions soon after the conclusion of the treaty with Japan." Mr. Pak rose into prominence as Korea's first Minister-Resident abroad. As such he was credited to America, and had the able services of the Honorable H. N. Allen, now U. S. Minister, as foreign Secretary to the Legation. On arrival at Washington the firmness and skill of the Secretary and the grit of the Minister were put to the test, but the independent character of the legation was successfully vindicated and placed on a permanent basis. On Mr. Pak's return to Korea, China, then in power, attempted to do in Sōul what she was unable to do in Washington namely, suppress him. This is not an unusual experience of Korean statesmen who serve their country, that they whom they displease attempt to "suppress" them, but His Majesty stood by his Minister and China's efforts were fruitless. Since 1895 Mr. Pak has filled the posts of Education, Home Affairs and Prime Minister and has the reputation of being a safe, and reliable, official.

General Yi Chong Kōn, the new Minister of War is a brother-in-law of H. E. Han Kyu Sōl, the ex-Minister of Justice, and is a statesman of the old school. He comes from a military family, was in command of one of the metropolitan brigades before the war and has recently been gazetted a Lieut. General. He was appointed Kyōngmu Sa, or Chief Commissioner of Police, on June



15th 1896 and one of the first of his acts was to change the title of his office to Kyōng Chal Sa, because one of his ancestors was named Kyōngmu and he could not therefore assume that title. He did not place the large value upon police inspection of sanitation which his predecessors had done. As a military man General Yi's training and traditions point him out among Koreans as having qualifications for his post in which he is expected to make a good record.

Mr. Cho Pyōng Sik, the new Minister of Justice is also appointed Chief Justice of the Supreme Court. Mr. Cho's family is one of the highest in Korea, and he held many important offices under the old régime. As governor of Ham-kyōng-do he came into prominence in connection with the embargo on the export of grain for which the Japanese recovered large damages from the Korean government. Mr. Cho was then transferred to the governorship of the Chung-chōng province. Last December he succeeded Mr. Han in the portfolio of Justice and caused Mr. Han to put in prison and brought to trial. Mr. Han was vindicated and succeeded Mr. Cho, and now the latter comes back to this portfolio.

Mr. Cho Pyōng Jik, the Minister for Education is a cousin of the above. He has held several important posts and is a well known statesman. His post is of vital importance to the welfare of the country and might well enlist the energies and ambition of any living Korean. An indication of his policy is awaited with great interest. General Chung who succeeds H. E. Yi Yun Yong as Minister for Agriculture, Commerce and Public Works was for a number of years Lord High Admiral of the three southern provinces of the realm. This post is the highest and the most lucrative in the gift of the military authorities. General Chung is reported to be interested in young Korea, and it is said that it was under his patronage that Kim Hong Niuk, the present interpreter to the Russian Legation, obtained his start in official life.

This ministerial change has not amounted to a ministerial crisis, as six of the nine members of the present cabinet have held office in connection with the retiring statesmen. The last ministerial crisis occurred February 11th, 1896 when His Majesty took up his residence in the Russian Legation. Since that time the following gentlemen have held either full or acting portfolio appointments; viz. Pak Chung Yang, Yun Yong Son, Kim Pyung Si, Sim Sun Taik, Yun Chung Ku, Yi Chai Sun, Shim Sang Hun, Shin Suk Heui, Nam Chung Chul, Yi Wan Yong, Min Chong Meuk, Cho Pyung Jik, Yun Yong Ku, Kim Chai Pung, Kim Yung Puk, Kim Yong Duk, Yi Yun Yong, Min Yong Whan, Min Yong Keui, Yi Pom Jin, Han Kyu Sul,

Cho Pyung Sik, Sin Ki Sun, Yun Chi ho, Min Sang Ho, Ko Yong Huei; and in the Police Department An Kyeng Su, Yi Chong Kon, and Yi Chong Im.

In this time, since February 11th 1896, however, there have been a number of readjustments of the portfolios among the above group. The prime ministry and that of the Royal Household and of Foreign Affairs has changed hands six times; the Home Ministry has changed four times; the portfolios of Finance, War, Justice and Education have changed eight times and that of Agriculture three times.

**The Korean Religious Tract Society.**—This organization had a quiet and altogether prosperous year. On the 16th inst. the Board of Trustees met in annual session and transacted the usual business. Hon. T. H. Yun, was elected on the Board to fill the vacancy caused by the removal from Seoul of the Rev. W. M. Baird. The constitution requires that nine members of the Board reside in Seoul. Mr. Yun was also elected on the Executive Committee. The Rev. Dr. H. G. Underwood was elected vice-president.

On the Sunday following, the annual public meeting was held in the chapel of Pai Chai, the President of the society presiding. The report read by the President showed that three books were placed on the permanent list; three new ones published\* (or are now in press), during the year and that four new ones are now before the Examining Committee. Of these tracts one was written by a Korean Christian and another one was translated by a native. It is a hopeful sign when the brush is used by Korean Christians for the instruction of their fellows.

The report of the Custodian showed that over 35,000 books and sheet-tracts were received and that over 37,000 were sold by him. This is a fine showing. He also pointed out the very significant fact that in the districts where most books are distributed, which means being sold, there the number of converts is proportionately large. In other words—Scatter Christian books, follow them with personal efforts and the results will be an ingathering of souls.

This organization is indebted to the London Religious Tract Society and to the American Tract Society for substantial donations during the year, without which constant support the society would be less efficient, not to say seriously crippled, in its extensive work.

**The Korean origin of the Japanese Eta.** From time immemorial Japan has had a pariah class known as the *etc.*



They were the butchers of the nation, their chief occupations being the slaughtering of animals, and as skinners, tanners, leather dressers, digging the graves of criminals and other supposed degrading employments of this character. They formerly lived under certain disabilities such as that they were not allowed to enter the houses of the other classes, nor to eat, or drink, sit or cook at the same fire with them. These restrictions, however, and all legal distinctions of any character between the *eta* and other classes were abolished by an imperial rescript the 12th of October 1871. At that time the official census showed that the *eta*, thus endowed with civil rights and given a place in society, numbered 287,111 persons.

We have from time to time heard it confidently affirmed that this class of pariahs had a Korean origin, and our interest in the subject has been revived by an interesting note in a recent issue of the *Kobe Chronicle*. We find that not the slightest evidence has been offered by those who have investigated the matter in support of this contention for a Korean origin, and to the contrary what evidence exists points in other directions. As far as we have been able to learn the evidence for the Korean origin of this unfortunate class is summed up in the following statements: "These people were said by some to be the descendants of Korean prisoners." (Griffis, *Mikado's Empire*.) "Some see in them the descendants of Korean captives brought to Japan during the wars of the latter part of the sixteenth century." (Chamberlain, *Things Japanese*). The evidence thus offered is purely the say so of *On dit*, and while it may be worth preserving as a curio of tradition, it has no value otherwise.

But *On dit* has other explanations of the origin of the *eta*, besides attributing them to the Korean captives of Hideyoshi's campaigns. "By others they are considered to be the illegitimate descendants of the celebrated generallissimo Yoritomo, who lived as far back as the twelfth century." Another says they are believed to have been "originally the people who killed animals for feeding the imperial falcons." Prof. Chamberlain, however, casts the weight of his opinion in favor of the following, which completely annihilates the above mentioned Korean theory. "We ourselves incline to date back the first gradual organization of the *eta* as a separate class to a very early period indeed—say the seventh or eighth century—when the introduction of Buddhism had caused all those who were connected in any way with the taking of life to be looked on with horror and disdain." If there are traces of the *eta* in Japanese annals as early as the seventh or eighth centuries, the Korean captives of the sixteenth century are completely ruled out of court. And now comes what appears

to be conclusive evidence against the Korean origin. Mr. Torii Ryoza has attempted to solve the riddle of the *eta* by investigations from an ethnological standpoint. He selected an *eta* village named Takasaki in Tokushima prefecture and picking out ten representative men for examination found the following three peculiarities—prominent cheek bones, eyes clearly not Mongolian, and narrow heads, averaging only about seventy-five millimetres. He was especially interested in the appearance of their eyes and after examining those of a number of children was confirmed in his opinion that they were not Mongolian. He concluded that the ethnological characteristics of the *eta* bore a remarkable similarity to those of the Malay and Polynesian aborigines, and “considers it incredible that the *eta* are the descendants of naturalized Koreans, for the heads of Koreans are of a different formation and their eyes are Mongolian.”

From all this it is conclusive to us that the origin of the pariahs of Japan must be sought elsewhere than in Korea.

## NOTES AND COMMENTS.

1,200 tons of iron rail have arrived for the Seoul-Chemulpo railroad.

By special edict, His Imperial Majesty has abolished the obnoxious twenty per cent tax on the gross receipts of merchants, which the Imperial Household Department levied for the imperial kitchen.

Madame Om gave birth to an imperial prince at ten a.m. October 20th. On October 25th Madame Om was given her first title of *Kui-in* or Noble Lady, being the title of an imperial concubine of the 2nd class.

Korea is a member of the Postal Union. Mr. Min Sang Ho, the Commissioner to the Congress at Washington signed the postal convention about the middle of last June, and Korea now takes her place as a full member of the Universal Postal Union.

Rev. W. M. Baird and family have moved to Pyeng-yang. The growing work in the north demands the presence of a man who has a good knowledge of the language. Mrs. Baird likewise has a ready command of the Korean language. She is a successful writer and translator of hymns.

Another Japanese line of steamers will compete with the Nippon Yusen Kaisha and Osaka Shosen Kaisha for the Korean carrying trade. The Nanawo Shosen Kaisha is about to purchase several large vessels and early next year will run lines to China and Korean ports and to Vladivostock.



We learn from *The Independent* that the new imperial altar was erected in twenty-one days, a force of 1,000 men being necessary to perform the labor. It is erected on the Nam bell-kung, the place of Korea's former humiliation, for there the King offered the Chinese envoys the marks of his vassalage to China.

"The strong foreign policy" of Japan, we are told by the *Japan Times* had its origin some time in 1892, when the opposition to the Ito ministry "began to raise its head and try criticism of the government's foreign policy, Korean affairs being the principal subject of contention. It will be remembered that both those in power and those out of it were perfectly agreed as to the necessity of preserving the independence of Korea, and protecting the immense interests this country possesses in the peninsula."

We are in receipt of the fifth number of the Journal of the Korean Students Association in Japan. It is very neatly gotten up and is printed in mixed Chinese and Unmun script. Its subject matter is grouped in nine departments including editorials, contributed articles, notes and comments, news, etc. Some of the topics discussed are education, police, philosophy, and trade development in various countries. We welcome this evidence of enterprise on the part of Young Korea and wish for it long life and great success.

On the 29th ult. in Seoul first at the English Consulate before the Consul-General, Mr. J. N. Jordan, and later at the house of the Rev. E. C. Pauling, the Rev. F. W. Steadman was united in the holy bonds of matrimony to Miss Agnes Bryden. Both belong to the Ella Thing Memorial Mission (Baptist). Mr. Pauling performed the ecclesiastical ceremony. The wedding was a private one. The happy couple left at once for their future home which will be in Kong-ju. Both Mr. and Mrs. Steadman are young on the mission field and we not only extend our congratulations, but wish them long years of great usefulness in their work.

"Dust"—The *Nagasaki Press* of October 20th contains the following:

"The St. Petersburg *Novoe Vremya* deplores the growing decrease of Russian influence in Korea, where, through the medium of private persons, the Japanese Government is continually buying land in the Korean ports in order to build barracks, to which are attached stables and riding schools, and where they place men who are supposed to be State workmen, but are really soldiers. At Chemulpo, indeed, the Japanese have organized their own police, as though it were actually a Japanese port. A Japanese was molested at Peng-yang, and the Japanese Government at once despatched a gunboat to restore order. In fine, Korea is treated by the Japanese as a conquered country, and this tho a rather large Russian squadron is cruising in Korean waters.

The mania for memorials is on the increase while that for resignations shows no abatement. Counting those connected with the assumption of the imperial title, in the neighborhood of 100 memorials have been handed up. One of these is in connection with the electric storms which have prevailed this month. Thunder and lightning out of season are popularly supposed to portend the slaughter of officials and the frequency of these phenomena has set all the old grannies to nodding their heads and looking wise. But an ex-official named Won has a different interpretation. He says that the rise of the founder of the present dynasty was heralded by the ascension of a dragon from Ham-heung where the founder lived. This has been repeated this